RICHARD W. PELHA
1797-1862
AUTOBIOGRAPH
PAPERS
OF
SHAKERS
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OHIO
Union Village
SHAKERS
OHIO
~~NORTH UNION~~
Union Village

A Sketch of the Life And Religious Experience of Richard W. Pelham

—By—

"O God, thou hast taught me from my youth; and hitherto I have declared thy wonderous works. Now also when I am old and gray-headed, O God forsake me not, until I have shown thy strength to this generation, and thy saving power to every one that is to come" — Daniel. Ps. 6th 17, 18.

"And thou shalt remember all the way which the Lord thy God led thee these to humble thee, & to prove thee, and to know what was in thy heart." Moses Deut. 8:2

Preface

In 1844, in obedience to a general requirement of the leading authorities of our Church, I wrote a very brief outline of my life, faith & religious experience which I suppose is deposited in the archives of the society at Union Village, (or perhaps has been forwarded to the the centre of influence, New Lebanon.

That sketch, as stated, was done by special requirement, otherwise it never would have been written by me. The following more enlarged account, also owes its existence, to a special request of Eldress Betsy Bates of the writer, but for which there is no probability it would ever have been written. With all its imperfections I cheerfully submit it to her well known charity hoping that if it should not be found edifying at will at least be harmless. I have written with a scrupulous regard to Truth, and feel that the facts & feelings stated are true according to my remembrance & best convictions.

North Union, Dec. 2nd 1862 R. W. Pelham

I was born May 6th 1797, in a part of the North-west Territory, then called the Illenois Grant, now state of Indianna, two miles above the falls of the Ohio & two miles from the river.

Before my remembrance, my parents removed from the place of my nativity, to the state of Maryland; shortly after which my mother died.

My father being thus bereft, and having eight children, of whom I was the youngest, gave me to my Uncle, his brother, Dr. E. L. Pelham, a Physician & Methodist preacher. He was married, but had no children, and he adopted me as his son, and raised me with great care and tenderness. He then lived on the east side of the Chesapeake Bay, called the "Eastern shore of Maryland", in Talbot county; and here are the scenes of my first recollections.

I was the subject of early religious im-

pressions, and often felt great concern respecting my future state. I remember when about six years old, of having very serious reflections on this subject; and feeling that I was not good enough to go to heaven, had awful fears lest death should overtake me, and that I should be shut out from God and be eternally miserable. Under these distressing forebodings, I looked at the little birds, as they flitted from bunch to branch, & tree to tree, in perfect happiness, and wished myself a bird — wished that I had no soul — and that I was as happy and free from all anxiety on that subject as the little feathered songsters.

At this early age I had some serious, and perhaps, uncommon reflections concerning the cohabitations of the sexes. I was strongly

impressed with a sense of the impurity and deep degradation of every thing of the kind; nor could I believe that any good or decent people would live so. My uncle and aunt were very religious and attended family prayers night and morning, and in addition to this, kneeled in silent secret prayer by the bed side before going to bed & after rising. They also taught me to pray. I thought them very pious and good, and verily believed that they abstained from all fleshly intercourse; and their having no children confirmed me in this opinion.

We were often visited by the rich and great of the land, and in my little reflections, I concluded that such fine, noble gentlemen and Ladies, as they were called, were altogether above such low degrading and filthy actions, and I reverenced them for it.

I mention these my childish cogitations to show how decided and clear my impressions were on this subject, even at so early an age. And yet, flesh and blood revealed not this to me; no human tongue had ever whispered such sentiments to my ears.

At the age of 11 my Uncle moved from the State of Maryland to the State of New York which is his native state, and ultimately settled in the Genesee country, County of Ontario, town of Lyons.

At the age of 13, there was a great awakening among the Methodists where I lived, and, in their language, many young people were "converted & got religion", and manifested great apparent happiness & zeal. I became deeply desirous of sharing in that happy experience; but kept

my feelings carefully concealed in my own breast. I faithfully attended all the meetings, both on the sabbath and in the evenings twice a week, and was often in secret prayer to God for his mercy.

Notwithstanding these efforts, I experienced nothing satisfactory, and my zeal began sensibly to abate; so that (and) I marvelled at my own dullness and indifference. Being one evening at a prayer meeting, and feeling dull and sleepy, while all others were excited and engaged, I made up my mind to give up the matter, and attend no more evening meetings. Some internal monitor or good spirit immediately raised an objection to this conclusion, and I was led to consider the danger of my condition. I knew that I was as wicked, as deeply lost, and as needy of the mercy and saving

power of God as I had ever conceived myself to be, and, in addition to this, I was now careless & unconcerned. I seemed to myself like one sleeping on the brink of a precipice. Under this impression, being, as I supposed in an unobserved corner of the house, I kneeld down by myself, and began to pray earnestly to God to arouse me to a full sense of my real condition and give me to feel it as it really was. In one minute after, to my surprize, a zealous young convert was on his knees at my side, and putting one of his arms round my neck, began to pray with and for me in the most feeling fervent melting tones. I made no resistence to the emotions thus produced but gave myself up to the touches of the Spirit. Soon all the weight of my sinfulness & unfitness for heaven rolled on me like a torrent. I could then with ear-

nestness ask the mercy and saving power of God; and did not cease till I received a comfortable sense of Gods goodness and Love.

I now thought verily within myself, that I never should commit one sin against God any more, but would watch and pray, and govern every thought word and action according to the will of my gracious Heavenly Father.

For some months I went on increasing in unspeakable sensations of the depth of the Love & Goodness of God; and I felt as if I wanted to proclaim it to the ends of the earth, & invite all souls to partake of the infinite overflowing fountain of Bliss.

At a camp-meeting I was led to pour out my feelings and testimony in the presence of hundreds in a strain of power and simple eloquence, that

Astonished the multitudes, seeing I was so young.

I was naturally a backward bashful boy, but all this was removed, and I felt perfectly untrammeled and free. Words were given me or rather flowed through me — affectionate words of Love and invocation, which moved the heart of most obdurate sinners.

After such outpourings and deep sensations of the goodness and love of God, I often felt as tho I was as pure as an angel, and as if I had nothing in me nor about me but perfect love and reconciliation to my heavenly Father, and all his creatures.

O the sweet, silent, placid & serene beatitude of soul, which I experienced from this simple sense of Purity! It can never be expressed by tongue or pen. The exquisite refinement of the moral sensibilities, in such a state of mind, cannot be imagined, except by those who have

experienced a sense of the same. Oh how degrading hateful and obscene, did even the utmost refinement of a fleshly nature appear! Every thing that suggested a thought of the kind, seemed to cast a stain upon the soul. Tho I desired to be absorbed, and ever remain, in this sensed state, yet I was soon taught by experience that it was not my real condition, but only an influx of the heavenly state, given of God, that, by having a foretaste, I might be encouraged to endure the sufferings necessary to a permanent inheritance of that blissful state.

I now felt clearly and strongly impressed that I must take the life, spirit, and example of Christ for my standard, and act, and feel, under all circumstances, as I believed he would do in a similar condition. This reined me up very closely, and I soon found that I had many habits and desires, which would lead me in a

quite contrary direction. These I had daily and hourly, to watch and strive against.

All idle words; all vain jesting (and joking;) all feelings of anger, or angry words, seemed to me to be wholly contrary to the spirit of Christ, & whenever indulged in the least degree, seemed to tarnish the purity of my spirit. In a word, the substance of the spirit & life of Christ appeared to me to be perfect love and submission to God, with unceasing devotion to his will & work together with ardent love to man. And whatever could have a tendency to disturb or destroy this frame of spirit must be rejected as an enemy of Christ.

Endeavoring to walk, up to this standard, I was brought to a deep sense of the depravity of my nature, and experienced in myself the truth of the declaration of scripture, that "The heart of man is deceitful

prone to evil as the sparks to ascend upward". This brought me into deep tribulation of soul, and I retired to secret places many times in a day, and prayed fervently to God for deliverance from the least and last remains of the nature of sin. Yea, such was my earnestness at times, that I wished there was an opening in my breast, that I might with my own hands tear out the evil nature, which was represented as having its abode in the heart. But alas! I could not do it, and I knew not how to overcome an evil nature, and had no one to teach me.

During these struggles of soul, which continued for many months, tho I experienced much tribulation, yet I had seasons of releasement with exceeding deep sensations of purity & peace, insomuch that, at times, I hoped that I had now found the expected deliverance, and that I should

never again, feel the risings & buffetings of my evil nature. But my experience was like that of the converted Indian – "Bad heart would come again". I continued these struggles for purity and sanctification for about 3 years; but being so often disappointed, and finding I made no progress but rather lost ground, I began to gradually remit my vigilance, tho I continued to make a profession and to observe the outward forms of religion.

Nothing more, worthy of note occurred, till I was about 18 years of age. I had now arrived at the age of puberty, & had for some time felt the approaches of a new enemy. Up to this period I had, by the goodness of God, been protected from any experimental knowledge of carnal gratification; and the early part of my religious experience had been

free from trouble or temptation on that account.
But having now become spiritually dead & formel, and
lukewarm
lost much of my former sense of fleshly impurity, I
fell a prey to that giant evil, under the soul-de-
basing power of which I remained for some months.

Alas! what a moral prostration was this!
Plunged from the purity of angelic spirits, to a
worse than brutal sensuality, of which I have
deep reason to be ashamed, & to repent in awful prostra-
tion & profound humility, to the present day.

God in his mercy suffered me not to remain
in peace in this depraved condition. I abandoned
all pretensions to religion, as well I might, tho I
did not give loose to any great degree of open im-
morality. Many things occurred to "Bring to my
sad remembrance that state from whence I fell;"
and tho I put on a gay appearance when in presence
of my companions, my soul within me was steep

with anguish and harrowed with remorse. Strong were the operations of the spirit of conviction upon me; yet, incredible to relate, I, who had formerly felt such deep love and devotion to God now resisted the strivings of his good Spirit with my might. How terrible an instance of the truth of scripture It was was truly said by an apostle that "The flesh lusteth against the Spirit".

At length, awful forebodings which I had not power to dispel, began to overshadow me. All my peace was departed and my existence became a burden; yet I was unwilling to yield; so strong is the bondage of sin.

About this time, I again attended a methodist prayer meeting, from which I had since my downfall absented myself. At this meeting a woman, under powerful impressions of the spirit rose and declared that there was one in

that congregation that was resisting the strivings of the Spirit of God, and, that God was about to say to that soul, "Let Ephraim alone; he is joined to his idols"; and the time of that soul is short in the land of the living unless he quickly repent.

If a voice, loud as seven thunders, had spoken to me in the words of Nathan the Prophet— "Thou art the man!" I should not have been more certain that I was that very one person! I carefully concealed my feelings and ruminated deeply on my condition. The anguish of my spirit was insupportable: it separated me from my young companions, whose influence had formerly braced me up. I had no more relish for their company, and there was a strong impression made on my mind that I had but a very few days to live unless I should repent— forsake sin and turn to God. After wading in this deep tribulation a few days, I went like a wounded deer to a deep

recess of the forest, and there on my knees implored God's mercy, and covenanted to break off my sins and seek to do his whole will. From this moment I took up a decided cross against all fleshly indulgence as the greatest enemy of my soul, and from that day to the present have remained steadfast and have been protected in a life of continency.

I was gradually restored to a good degree of my former sense of the hateful impurity of the flesh, but never felt such deep sensations of angelic purity & soul-absorbing love to God as I had formerly done, and this, because I had so defiled & corrupted myself that I was incapable of ~~incapable of excited~~ for such sensations.

For a time I was much buffeted with fleshly temptations, but I earnestly cryed to God for deliverance, and found it in a wonderful degree.

I now renounced my former standard of living strictly according to the example of Christ, and soon discovered that such a life would inevitably make a separation between me and my religious brethren. I knew that my Class-leader & the preachers lived in and justified the flesh which I could not do; and I saw my unmarried brethren and sisters, after prayer meeting, lock arms and thus walk home together, where they spent part of the night in court-ship. All these things were abhorrent to my feelings; and I was astonished that they could do so after uniting in the solemn worship of God. For myself, I felt under the necessity of abstaining faithfully from everything that would excite carnal sensations, in order to keep the life of God in my soul. Yet, for some time, I experienced much buffeting in regard to the stand which I had taken in this matter. It was often suggested to my mind, that I might be under a false im-

pression— that I was too self-exalted. "Who was I that I should pretend to know more about the spirit of Christ and religion than my class-leader & the preachers, who were advanced in years and veterans in religious experience?" I however had the prudence to keep all these impressions, and the light I had received deeply secreted in my own breast. I had found but one friend— one of my own age & similar experience —to whom I dared to reveal them, & he agreed with me in every particular. I was well assured that my convictions on that subject would be disowned and rejected and myself with them.

At ~~this~~ times, I reflected on the difficulties of getting through life in a single state, without a family and home of my own, and the prospect seemed gloomy; at other times, I feared I should be unable to sustain the cross, and, like Dan, foreboded that some day ~~or other~~ I should fall by the hand

of Saul, or be overcome by the powers of lust, which at times was bearing upon me. These and such like buffetings and reflections, brought me under deep tribulation of soul, and, at a certain occasion I retired to the forest where I meditated these things over [in order]. I there settled the matter, that whatever the preachers or people might say, think, or do to the contrary, with me it was a matter of fact, that the "flesh lusted against the spirit, and the spirit is contrary to it against the flesh and the two are contrary the one to the other". I knew that from the very beginning of my religious experience, every indulgence of fleshly thought had quenched the spirit, and checked the feelings of devotion. On the other hand, I knew that if I walked in the spirit, I could not fulfil the lust of the flesh; and that always when under the divine impulse, every feeling, sensation & desire of the fleshly nature were most foreign

from me; or if suggested were the most abhorrent to my feelings. I reflected, that if I followed the advice of the of the apostle, namely, "As ye received Christ (Jesus the Lord) so walk in him, I must adhere firmly to my convictions and resolutions on this subject. (For) I knew that I had received Christ in a deep sense of purity, (holiness) & chastity, of spirit, and that always the least departure from that sense had been an offence to the spirit of Christ within me, & a real loss to my soul. I therefore resolved afresh and entered into covenant with God that I would, through his help, persevere in crossbearing. With regard to the difficulty of getting through life without a family and home, I considered that for the present I was under no necessity, & that I would trust God for the future. I now prayed earnestly to God for strength and protection, and from that time forward, while I remained in the world, I was wonderfully de-

livered from buffetings and fleshly temptations, and this I believe was through the special notice and mercy of God.

I need mention nothing further till I arrived at the commencement of my 20th year. I was still living with my uncle who owned a good farm and was possessed of considerable wealth. He was much of the time from home, riding the circuit as a Methodist preacher, and I had the principle care and conduct of the farm and his other business. I of course had the handling of the money and went and came as I pleased — in fact was in the possession and enjoyment of his estate. But with all these worldly advantages, my (~~refined~~) exercises of mind would not suffer me to enjoy them. I became discontented and was strongly impressed that I must leave home and travel abroad,

without having any distinct object in view. I finally told my uncle that I must leave him. This was a great grief to him, as I had relieved him from the burden of his secular affairs in great measure, so that he could leave home for months, & devote himself to preaching what he called gospel. He intreated me not to leave him, and shewed me his last will and testament, making me his only heir, assuring me that such was his intention, & that he had executed that in strument in case he should die suddenly.

But stranger, however it may appear this had no more effect on my mind, than if he had shown me so much blank paper. I have often wondered since at my stubbornness, and unyielding disposition. But I remember distinctly of reflecting that I was already in possession

of his farm and property, and derived as much happiness from it as I ever could, and that it entirely failed to reach my case, & fill the aking void. I left him, and after traveling about for a while took up school teaching till the spring of 1817, when I was near 20 years of age. I then went to the head waters of the Allegany, at Olean point, got on a raft, and went down the crooked meanderings of that stream, 500 miles to Pittsburg. There I immediately got on another raft, and went on to Cincinnati, 500 miles further. Staid only one night in that city, and started next day on a pedestrian journey up the Little Miami river, 34 miles, to a place called Millgrove on said river, where I had a cousin living, Abraham Lockwood, a natural brother of Elder John Lockwood of New Lebanon. Staid one night with him, and on enquiring about Joseph

Lockwood, his brother and Phebe his wife, Abraham informed me that they had both joined the Shakers that Joseph was at Busro on the Wabash with the society located there. I was now within 8 miles of Union Village, where Abraham informed me Joseph's wife Phebe and her children resided.

Starting on my return to Cincinnati, I concluded to call at Union Village, it being but little out of my course, and see that strange people of whom I had heard so much. At that time there existed a general prejudice against this people, and as I inquired my way to their place, every one was ready to speak some evil against them. Tho' I had no particular prejudice against the people myself, yet I had not the least expectation of finding any thing among them that would benefit me; nor did I intend to stay in the place more than an hour or two. So blindly was I led!

I had formerly been acquainted with cousin Phebe, in the state of New York, considered her a most excellent woman & formed quite an attachment to her. I thought on entering Union Village, that I should like very much to see her, but had no expectation of obtaining that privilege. I had been constantly informed by outsiders, that strangers were not allowed to see and converse with the common members, especially with females. I felt no disposition to infringe on the rules of the people, and therefore did not intend to ask the favor of seeing my relative. As I presented myself to those I met in the village as an inquirer wishing to know something of the people, I was directed to the East House or Gathering Order. Arriving at the place I was met by the Elder of the family, Matthew Houston, to whom I introduced myself, and who received me with a kind, cheerful affability, and exhibited such

polite, easy, & social manners as are well calculated to win the hearts of men. This in the very start, favorably impressed my mind, and proved at once, that the idea I had formed, from current reports, of the Shaker's character, as grum, gloomy, and unsociable, was most false. This sociable familiarity inspired me with confidence, and led me to reflect that it certainly would give no offence to inquire after my relative, and I therefore ventured to tell the good Elder, that I had been informed that a relative of mine, by the name of Phebe Lockwood lived in the Society, & should like to know if she was well.— I did not feel at liberty to ask the privilege of seeing her.—

He immediately, & cheerfully answered, "There is such a woman in this society, and she lives in this house, and you shall see her." This struck me with a very agreeable surprize. The Elder went directly, and called (my ~~cousin~~) Phebe, who soon came forward, and after cordially shaking hands, sat

down and conversed most freely. All this filled me with astonishment and excited an interest in this much belied people which I should not perhaps have felt if the simple truth had been told me. Why should the world so grossly belie & misrepresent this people in every thing? Surely there must be a cause for this worth searching into. After conversing an hour, with this most excellent woman, I observed to her, that it was time that I should be on my way, and I must ~~go~~ bid her farewell. She asked, "Where are you going?" I replied, I am on my way to Cincinnati. "Well, said she, since you and I are old acquaintances and friends, I will take the liberty to ask you what business you have in that place? None of importance, I answered, I am on a wild goose chase and have no distinct object or business in view. She answered "You must not go, why would you leave me so soon? You have now, as you inform me, been traveling

more them a thousand miles among strangers, and you must be tired. You must stay a few days, & rest yourself and get acquainted (with this people.) And then the good Elder set in with her, and insisted on my staying a few days at least— said I was now in the midst of as fine a country as I would find any where, & that I might make my home there for a few days at least, while I might make excursions, & view the country. This kind and hospitable offer astonished and conquered me. I replied, that in the thousand & more miles which I had traveled, I had not received the offer of even a single meal without pay; I had no where met with such hospitality, and yet you, whom the world have represented as the worst people on earth, I find to be the kindest. I thank you for your kind offer, and know no reason why I should not accept it.

I must beg the patience and forgiveness of the reader, for dwelling so minutely on the circumstances of my first introduction to Believers. My apology for so doing is, that in the thousand instances in which my heart has swelled with gratitude to God for the blessings of the gospel, I have recounted these circumstances over, and recognized the special providence & over ruling wisdom of God in gathering me into the fold. How wonderful it is, even to myself, that when I lived with my uncle & had every thing requisite for the present life, and my destiny seemed plainly marked out to inherit his estate & pass quietly through life, yet my mind was rendered uneasy; All interest in the things which commonly interest men's minds was far removed from me and in spite of destiny I left all and became a homeless wanderer. After starting out thus strangely, there were a thousand ways which I might have taken

beside the one I did take. But this was the one, in which Providence directed my steps, and I was led in a way which I knew not, almost as directly to Believers, as if I had started out on purpose! Not only this but when I had arrived there, if I had not found an acquaintance I should most likely have went away as ignorant as I came. And, moreover, if that acquaintance had lived in any other family, except the gathering family, it is quite as probable that I should have went on my way without any special result. But every link in the chain of providential events was perfect — every step in the progress of movements was taken in the right direction. And who can believe that this was all the work of blind chance? Nay — Who can doubt that all was the direction of intelligent design?

Having, as above stated, received and accepted the kind invitation to stay awhile and get

acquainted, I immediately set about informing myself, with respect to the faith and practice of the people, and made as thorough an investigation of matters as I was then capable of doing. I read their books; I conversed freely with the Elders who were ever ready to give me all information required; I held free conversation with old and young, with officials and privates, and was with them at their labour, their meals and their devotions. I became so deeply engaged & interested in this investigation, that I had neither time nor inclination to go about, and see the country, as good Elder Matthew had suggested. And during all this time, there was a deep and radical change going on in my mind, of which I was quite unconscious. I was rapidly falling deeply in love with the Shakers — with their persons, their principles & their practices — much more

so than I was aware of, till the following circumstance brought me to a sense of my condition.

I had while in Cincinnati contracted an obligation which made it necessary that I should return.

This, after a few days, I made known to Elder Matthews, & proposed going next day on foot, with the intention of returning as soon as convenient. The kind man agreed with me that I had need to go, but said, "You must not go on foot; we will let you have a horse". This was a stretch of kindness I had not expected, and at the same time was a mark of confidence at which I wondered. I accepted the kind offer started early and reached the city early in the afternoon. But what a mighty change there seemed in that ~~(embryo city)~~ place within the few days that had elapsed since I had left it. I had then passed through her streets, an interested admirer of her glory, her beauty, & her rapidly-

growing improvements, & increase of population
Now all that interest & aparent prosperity was
gone! I saw nothing that interested me — no thing
in the least desirable, — no one that I could
associate with, and felt more lonely than
if I had been in an unbroken wilderness!
All my relish for bustle, and business, was gone;
and consequently I hastened to settle my business
and leave the city that same day; and, starting
on my return to U.V. went 10 miles, & put up
for the night. I thus made the dreadful discovery
that I was utterly ruined for the world! It had lost
all its charms. The Shakers had stolen my heart, ab
sorbed my affections. To me there was but one lovely
spot on earth, & that was Union Village; but one
little few with whom I could associate, and those were
Believers. I returned the next day to U.V., seemingly
prepared to confess my sins, and renounce the world

? In the afternoon of the night I dreamed of Union Village — dreamed that my good Master was scrupulously and painstakingly over me, lest I should slightest thing frustrate the mercy & miss the way of God

forever. But on approaching the business, old nature, unwilling to die, made a desperate rally, and seemed within a hairs breadth of gaining the day! I had not one objection ~~against~~ to the cross against the flesh; a continent life I fully believed in, & never raised one argument against it. My Uncles estate I could freely give up, and all other prospects or possessions of personal wealth; the joint interest I fully believed in and loved. Through my stupidity, or some other cause, I did not see the necessity or propriety of confessing sins, but that was not a matter of much importance with me: I could do that. What then was the matter? "Oh my honor"! my honor"!!
I saw the whole world and each individual of them pointing "the slow moving finger of scorn" at Believers, and Oh could I thus become the scorn and contempt of all mankind! While looking this terrible (~~but~~ phantom ~~bear~~) in the face, my heart shrank

within me, and I said to myself I can not do it!
I will seek some secret place and there in prayer
for God's protection I will commend myself to
his mercy & thrust myself again into the world!
I arose to follow this suggestion; but the good spirit
quickened my conscience into action. It arose like
a giant against me, and thus reproached me with
the greatest severity. "You hypocrite! Where
are you going? Going to pray to God? Dare you
ask God to protect you in ~~shunning the cross of Christ~~ going in direct disobedi-
ence to what you know to be his will? To pro-
tect you in shunning the cross of Christ? Do you
tect you in going round the cross? Do you
not know that Christ said "Whosoever is ashamed
of me & my work before men, of him will I be ashamed
before my Father and the holy angels"? Have you
not prayed to God a thousand times as often to show you the
way of living a holy life & promised you would walk in it?
And do you think that God will bless & protect you

while you are treacherously making a breach of all your solemn vows and promises? Nay! But choose now this day whom you will serve, and know assuredly, that if, for fear of the "worlds dread laugh," you forsake your God, ~~that~~ He will forsake you, and you hence forth take the road to perdition! In a word, I was shown clearly that I must obey the light and faith which I had received, cost what it would, or cease to mock God by hypocritical prayers, or to hope for his approbation or mercy. This I could not brook. I stopped, & instead of going to secret prayer for protection in disobedience to God's own truth, I went in search of one of God's witnesses, and asked him to hear me confess my sins, and bring my secret works to the light. I have stated above that I had received no conviction of the necessity of confessing sins, and it seems proper that I should now relate the impropriety of how I got faith in performing that important duty. As I

to be the absolute requirement of God that I should
felt it, (my ~~superior~~ duty) to separate myself
from the world, take up my cross, and unite myself
to God's people, I was under the necessity of making
this confession, as I could not (be received) without.
gain admittance.
I concluded, at all events, there could be no sin in
confessing sins, & tho' I did not perhaps remember as
many of my sins as a quickened and enlightened conscience
on this subject would have brought to mind, yet
I felt a solemn obligation not to make a mock
of the business, but to be strictly honest. So I
made a clean breast, for the time being. Soon
after, I thought of some mortifying affair that
I had not remembered at my confession. My next thought was
I have got to confess that! O, I wish I had not
thought of it! I'll try to forget it! But the
more I tried to forget it, the more I thought
of it. It was like a chestnut burr in my bosom.
Nothing would do but an honest confession. This
I made and the sin and all harrassing remembrance

of it were gone, and gone forever! I reflected that tho I had at my first confession told worse things, yet none of them troubled me: they were gone! My sins, as the prophet said, had "become as wool"; neither their crimson nor their deeds disturbed me: This proved to me (at once, experimentally) the great benefit and relearment of soul, that resulted from an honest confession, and verified the Saviours words: "If ye do whatsoever I command you then shall ye know of the doctrine that I teach". I now had an experimental knowledge of the great privilege of an honest confession, to a visible witness of God, and began diligently to dig and diligently search and bring to light every sin (the least and last remains of every filthy thing) till nothing remained. As I have stated I made a profession of religion before I came to Believers, and verily thought I had confessed my sins to God, repented of them and received his free pardon; but the remembrance

of my sins never was taken from me. I verily believed I had yet got to come to judgement to the great day of accounts, and have all my sins proclaimed before an assembled world! And O, the dread of that great day! I could not see, even if I should be one of God's elect, how I could be screened from intense shame and mortification. This considerations often led me to remember, and con over my sins, and dread the final issue. But now I had honestly confessed them myself to a man of God, the ice was broken! the worst was out! and I cared not for a thousand judgment days. In short I felt completely released and happy. My mind was so filled with comfort and gratitude to God and love to his people that I cannot remember that I had the least trial or temptation for the first six months. I was nightly astonished at the glorious fact, that when I come to lay my head

upon my pillow, I could do it with a perfectly justified conscience, and could not find one spot of sin in my days work. I had, while in the world, tryed month after month & day by day thus to live, but never succeeded in giving one day to God in a manner that satisfied my own conscience: some little black speck or other would appear in my days work; but now I had found the means of keeping my justification complete.

It will not be improper here to mention that on the 8th of May 1817 I was 20 years of age, and on the 21st day of that same month I arrived at U. V. I tarried full 15 days, talking, reading, observing investigating, laboring, struggling & praying with intense desire that I might be directed in the right way till I was fully assured of the way, the truth, and my duty to God and my own soul. On the 5th day of June of the ensuing months,

with trembling step, I commenced (to) travelling in the pure and holy way of God. All this (time) 15 days I had lived upon the hospitality of these kind people, till my mind was fully made up. I had not a doubt left of the honesty & sincerity of the people, nor could I hesitate for a moment to believe, that they notwithstanding the many reports to the contrary lived up to what they professed. I believed that they lived the life of Christ, and the life which he required his followers to live. that they came the nearest to the primitive christians, of any people on earth, if indeed they did not surpass them. I believed verily, that if the primitive church at Jerusalem, as described in the Acts of the apostles, was a true church, and the members thereof christians, then must this be a true church, and these despised Shakers must be true Christians: both must stand or fall together. And I fully

believed also, that it was my bounden duty as well as for my eternal interest to unite with them and live the same sinless life. After being thus ingrafted into the "true vine", and beginning to partake of its sap and nourishment (life vigor) I truly felt that God in his goodness had now provided me with a good home, where I could see my way clear to live that pure life of Christ which I had so long, and so ardently desired. Here I was blest with associates, and kindred spirits, to encourage & cheer me along in the way of holiness and self denial. Thus in the vigor of my youth, with the bright glowing prospects of the world before me I was enabled to sacrifice the world with all its prospects & pleasures, that I might live a pure life according to the will of God. And I can truly say I have never looked back with a desire to return to them from that day

to Him; and I know that I am already rewarded a thousand fold, for all I have sacrifice and suffered, which is not worthy to be named.

Having thus found peace justification and joy in the way of God I did not cease to investigate the faith and principles of Believers. As light is pleasant to the eye, so is truth to the understanding. I eagerly read the Testimony through several times and also the Kentucky Revival, and these were all the books of Believers then published. Dunlavey's Manifesto was not published till the next year (1818).

I began also to feel a lively interest for the conversion to the faith of other souls, and as I continued living at the Gathering order I frequently had an opportunity of talking to enquirers, of which there were many in those days. The Elders encouraged me in the ex-

THE RESULTS OF ENTERPRISE.

When Cornelius Vanderbilt was a young man, his mother gave him $50 of her savings to buy a small sail-boat, and he engaged in the business of transporting market-gardening from Staten Island to New York city. When the wind was not favorable he would work his way over the shoals by poles, putting his own shoulder to the pole, and was very sure to get his freight into market in season. This energy always gave him a command of full freights, and he accumulated money. After

schoolboy has read, between two knights, who met on a summer day in the still greenwood. Suspended from a tree, hung between them a strong shield. Why it hung there, or to whom it belonged, neither knew, and each stopped to question the other.

"Whose is this white shield?"

"White? It is black."

"Do you take me for blind, or a fool, that you tell me what my own eyes can see is false?"

And so the talk went on, until the dispute grew violent. Their hot blood was up, and they were about to prove their honesty at the point of their lances. Just then came riding by a stranger

ercise of this gift. I became so engaged and interested in this matter that I made much more progress in the Knowledge of Believers faith & doctrines, than in Gospel Order. This will appear from (the anecdote which) I am about to relate. After 2 or 3 months I began to feel a peculiar interest in the salvation of my former Methodist brethren (and acquaintances) in the state of N.Y.; and did not doubt but I could convert most or all of them, if I could only get to see them and open the (great and) mighty truths which Christ had so powerfully overcome me, and to declare to them the great salvation I had found. Being as yet utterly ignorant of Gospel order, I did not doubt that I might go when ever I thought proper to do so! — thought I had nothing to do only to let the Elders know that I was going. Accordingly I fixed a time in my own mind when I

would start, but kept this intirely to myself not intending to mention it till near the time. Then I thought I should be ashamed to say that I was going to preach, & there being a hundred or 2 dollars due there which I expected to collect I concluded to make that the ostensible motive of my journey and say nothing about preach! Soon after making this arrangement in my mind, Elder Matthews proposed to me (as I was not very stout) that I should learn the taylor's trade, the family needing some one to work at that business. I replied that I was willing to work at any thing that was thought best, but as I expected to go to the state of N. Y. at such a time, perhaps I had better put off learning that business till I returned! "Ah," said E. Matthews, "are you going to the state of N. Y.?" Yes, I replied, I had expected to start at such a time. "And," said he, "what are you going there for?

"Well, to collect the money that was due there some 2 or 3 hundred dollars." He had been previously acquainted of the fact of this existing due. The Wise & good man asked these questions with perfect calmness & showed neither excitement nor surprize, and at that time said no more on the subject. A week or two afterward he called on me and said, "I have been talking with Father David about your going to N. York, and he says he ~~has~~ dont want you to go, and be exposed to many dangers, and sufferings, that you cannot now foresee; he had rather that money was all in the lake." This struck me with mingled sensations of astonishment and gratitude. Astonished that these people should manifest such a deep disinterested regard for a poor straggling stranger boy like me, and heart felt gratitude

for that kindness. With tears in my eyes I replyed to E. Matthew; "If Father David dont want me to go I wont go a step". "That is very satisfactory, said E. Matthew, "and I am glad you are willing to thus give up going". This was the end of the matter with me, I had not another feeling to go, but cheerfully gave it all up, and was ready to go to work at taylering, or any thing else that I was wanted to do. This is but an instance of the all conquering powers of Love. I loved Father David, I loved Elder Matthew, I loved all the Elders and all the lovely people of God; and I loved them because they first loved me.

I still continued to feel a deep interest in the ingathering of souls and the ingathering was uncommonly rapid in those days. In a year or two I was appointed to take the charge of inquirers,

and visitors, and shortly after, to speak in public. In 1820. We received a visit from James Darrow, a nephew of Father David. He lived in Portage Co. Ohio, 25 miles from Cleveland, where he owned land, and had a family. He confessed his sins before leaving, and requested a visit from some of our (Elders or) Preachers, believing there were a number in his neighborhood, who could be gathered. Soon after, E. Matthews went there, and took me with him; and this was my first missionary trip. The distance was over 200 miles — roads bad, and in many instances lay for miles through the uninhabited wilderness and we had to go on horseback. We found our dear brother situated in a beautiful place, & neighborhood. One of his brothers, Joseph, owned a fine farm right across the road, (opposite to that of James,) and (an other) brother, George's farm lay on the north side (of his) cleared & owned a farm) adjoining

(on the N., on the ~~same~~ side of the road) They had good buildings and were in good circumstances ~~(well to do)~~ To Rent these lands and others adjoining, and the situation seemed a lovely one ~~for~~ Believe ~~it~~ ~~all~~ ~~agree~~); ~~(but water power was wanting)~~. The prospect of success opened quite favorably. James' wife, a most amiable woman, received us with great kindness, and was soon ready to set out. The two brothers also both set out, & the wife of Joseph, a very kind & respectable woman, set out with them. But George's wife, a gross animal biped, was ferociously opposed to the cross. Several successive visits were made here, in each of which I participated. Several other persons were added, (at least) 3 widows of whom were, with their children, with some single persons, & we were quite in hopes of establishing a society. But after a while, George's wife got the victory over him, & he fell back. Joseph

soon followed and all our prospects were blasted
We saw but one of Joseph's family his daughter
Julia a lovely sister who accompanied her uncle
James to U. V. and is still living a faithful believer.
James was advised to stay a few months
(after this) till all that remained faithful could
get ready to move to U. V. . During this in-
terval, Ralf Russell was passing by James
Darrow to visit some relatives, several miles
beyond, & (becoming) benighted, called on him
(apparently by mere accident, to being a stranger
strangers,) and requested to stay over night. James
gave him a kind reception, and during his
stay opened the testimony quite fully. This
apparent accident laid the foundation for the
establishment of the Society of N. Union!
Ralf went on his way and was much sooner
forgotten by James, than the latter was by him

Soon after James with his family, The Shreve widow, and several others moved down to U. V, many of whom remained good faithy believers to the end. I believe they are all gone home now except James and perhaps his sister Celia.

In the fall of 1821 Ralf Russell made a pedestrian journey to U. V, from Warrensville near Cleveland, as the "little leaven" rec'd from James had worked to that effect. He, as James had formerly done, confessed his sins, leaving an invitation for a visit, verely believing that God had a people in his neighborhood.

Accordingly in the Spring of 1822, in the month of March was appointed James Hodge & myself were appointed & went to N. Union or Warrensville to make said visit. The distance was about 250 miles and the roads about as bad as they could be. We had one horse and heavy dearborn waggon, and had to

walk on foot most of the way; but by zeal and perseverance we pushed our way through all obstacles and arrived at the place in safety).

James Hodge was a man of indomitable will and firmness of purpose but was not a publick speaker. He was then perhaps about 45 years of age & I was 25; and as I had but little beard & had a green boyish appearance I was taken to be about 18 years old, and we were soon designated by the people in this neighborhood as "That old gentleman, and that Lad".

Well we found Ralf had kept his faith and was ready to receive us, and his wife seemed to be a quiet little woman & treated us kindly He felt very strong and was certain that the gospel would be established on his very farm and others adjoining. He gave as a reason for this assurance, the evidence of a vision he had seen

since his return home from U.V. He had seen a strong clear ray of light proceed from Union Village in a perfectly straight horizontal line till it reached a spot near his dwelling about where the center house now stands, and there it rose up in a strong column & became a beautiful tree!

We had a meeting appointed on the next sabath, after our arrival and it fell to my lot to do the preaching Instead of taking a subject and making a lengthy Harangue I stated in few words as possible our principle doctrins, (articles of faith) and practical life, and then invited any one that felt interested to make objections, or ask questions and we would talk the matter over in a free and friendly manner.

Without hesitation they immediately began and when one was worn out another would begin, and I would answer, and so on for about two

hours, till I (began to) got quite hoarse. I had noticed from the start, an aged & venerable looking man sitting just before me, paying close attention but keeping silent, saying nothing. In another corner of the house a little keen looking man stood on his feet all the time showing a deep interest & smiling as if well pleased. The arguments went on, pro and con in a most lively manner (till I began to be hoarse, and there was a little lull as tho they were at a loss what to say next) when every objection had removed, every argument rebutted, & during a momentary silence this little keen man spoke out for the first time, and said "Christians you may ground your arms; you're beat if you knew it." This taunt they well understood knowing this man to be a deist and they immediately rallied and went on without gaining any ground. Soon the little man spoke again. "I say Christians, you are beat if you knew it." "Yes" said the grave &

venerable man that sat near me, "They are like people shooting arrows against a stone wall they make a great clattering, but they effect nothing". The little man added, "Neighbors, you should consider that a man's lungs are not made of brass; this man has spoke long enough and he has said enough to satisfy reasonable people; but if you are not satisfied, you ought to quit now and take another opportunity." A third man then spake as one having authority, saying; "Yes, neighbors", said he, "you have gone far enough and it will become my duty to use my authority and command the peace unless you desist." This man was a Justice of the Peace, and his admonition made complete silence and I dismissed the meeting. All three of these men were called infidels by their neighbors; But they "helped the Woman" or at least, the woman's boy.

The aged man was Judge Lee, and this was his first knowledge of believers. He invited me to come and see him, which I did & found him a very candid nice man of the world, and he received faith enough to become the life-long friend of Believers and stood by them in all their legal troubles & persecutions and was a great protection in those matters. I add that at his death he showed his faith by making a request that Elder Ashbel who then presided at North Union should preach at his funeral, which he did.

After this days work the people in the neighborhood said among themselves that it was no use trying to hold an argument with that "Lad", for no one could do it. And as an apology for their discomfiture they got up a report that the said "Lad" had been

raised by the Shakers (and they had always kept him in school and he had done nothing but go to school & study divinity or theology so that he could out argue every body. They were unable to see, or unwilling to admit the simple fact that Shakers had the Truth on their side; and truth being mighty a little boy could wield it successfully against a host.

at 3 A pare. graft. here comes in

We continued here full 6 weeks and held several other meetings. Two of Ralph's Brothers

Elijah & Elisha

owned farms adjoining his, and a fourth owned land in the same township but at some distance, but being single he lived with his mother on Ralph's premises. These three all united with Ralph and set out in the way, together with the wives and the older children of those who had families. Two other men - Riley Honey

and Chester Risley, the former single, the latter having a family, each owned land adjoining the Russell premises, and they both set out, and there seemed a firm foundation laid for a society. Every one of these men except Ralf proved faithful, & two are still living.

Having thus carried out our mission to the best of our ability we returned home in the month of May after an absence of over two months.

I could tell of many thrilling incidents, accidents & hairbreath escapes, through which myself and colaborers passed in this & after visits to North Union and else where, but they might seem tedious and mostly must be omitted. Suffice it to say that I traveled the road over 20 times between U. V & N. U. making an aggregate of over 5000 miles, besides going to N. Y. state

and other places as missions. This distance seems ~~trifling~~ trifling now in this days of Rail Roads, but in those days of mud roads & cordroy bridges, when the Rails (the other way, that is, across the roads), it took 8 days of hard labor for man & beast to travel the space between those two points. Taverns were few & far between, and some times we had to lodge in our wagons, at others — on the hay in a barn. We carried our provisions with us & cooked and ate our meals by the road side. Two other visits were made to North Union this season, summer, one in June and another in September, in both which I participated; that in September 2 Sisters and three brethren constituted the mission, and the little society began to assume an orgaized form.

In the spring of 1823 we were visited by a woman who arrived on foot from White Water,

by the name of Miriam Agnew. She informed us that she had been impressed for some time that believers were the people of God, and with a strong desire to come and see; that her husband had similar feelings but was so much engaged with his springs work that he could not come; that he had taken her on horseback to Hamilton, 12 miles and there set her down to make the rest of the way, 18 miles, on foot, and returned to his work; and that he had sent a request by her that some one or more should come and see him and preach in his house or neighborhood. After staying a few days and becoming a hearty recipient of the faith, she was taken back as far as Hamilton where she insisted on being set down to make her way home on foot & the br. got back the same day. Before she left she added her pressing request for the proposed visit, and was told that the

visit should be made at such a time and she might tell her husband to notify his neighbors of the appointment. On the 7th of May I was requested by E. Matthew to go as one of a mission to White Water to fulfill said appointment, and had given me for a companion Dr. George Blackleach who had recently been gathered in. We took our journey on foot, and reached the house of Joseph Agnew in good season, the same day, the distance being 30 miles. We were cordially received by Joseph & his household. He was engaged in clearing off a new peace of ground to plant with corn, having no one to help him. We turned in and helped him roll his logs, right up the burning chunks and gather and burn brush. As we arrived on Thursday evening, we helped him thus the most of 2 days and completed the job. In the intervals when tired we would sit down and talk over

matters of faith and gospel doctrines, which we found Joseph well prepared to receive. On saturday in the afternoon he told me he was satisfied that the way was right, and wanted the privilege of confessing his sins. We saught a convenient place, & he did up the work like an honest, earnest soul.

The next day being sabath was the day for the apointed meeting. The gathering was so great that his house would not contain half the people, and we therefore adjourned to the forrest where with boards & logs sufficient seats were prepared for all to be seated. As my comrade was no public speaker and had but a superficial knowledge of the faith I felt that the principle responsibility rested on me. I opened the testimony as fully and plainly as I could in a discourse of about one hour, and found it a severe task to speak to so large a congregation

in the open air. While speaking I observed a man of a priestly aspect eyeing me closely with Testament in hand and turning down leaves at certain points; and I had no doubt that he intended to make an attack on me. Sure enough, when I got through & dismissed the people, he sprang to his feet, and called their attention till he would deliver himself. They kept their seats & I set down to listen patiently to his harangue. I was astonished at the darkness and ignorance of the man, notwithstanding his being an educated English clergyman of the Episcopal Church. As he proceeded he constantly committed himself and gave me every advantage of him that I could wish. He misquoted & garbled the scriptures in a most shameful manner. When he had got through with his argum entire part he cryed out to the people and said (in broad english

dialect) "Now my dear friends go home and love your wives & live with them and never mind what these shakers say. As for this treplin [stripling, meaning me] he is not worth minding I want to see Richard Mc Nemar & John Dunlavy & the heads of them and battle it out [out] with them. They shall never raise their standard on this groond [ground]

When he ceased I arose & again begged the further attention of the people. They all remained quiet and seemed anxious to hear the reply. The old priests discourse was before my memory like a book. I began where he did & took his track and showed up his sophisms, his unfair and illogical arguments, & especially his false quotations & garbling of scripture with such scathing effect that he soon jumped to his feet and desired to "explain"! I ordered him to sit down and not interrupt and he obeyed. I pushed

right on showing up his blunders, till he could stand it no longer and again rose & wanted to explain. I ordered him to set down and be patient, but he kept on insisting, I replied, Man, sit down! I did not interrupt you while you were speaking and I wont be interrupted. When I am through if you have any thing say you may say it. without being interrupted. This silenced him, and when I got through he had nothing to say. I presume he thought the "streplin" had a good stock of impudence if nothing more. Notwithstanding all his boasting promises that he would stand by the people and "battle it out" with the Shakers he was never known to show his head on that "groove" again to this day. Nevertheless I think this poor man ought to have half the credit of the success of the testimony at that time. My first discourse had not as I could see

much effect on the people, but this discussion set all the neighborhood in a ferment. Brant Agnew Esqr, Joseph's brother whose farm was adjoining, was present at this contest and he came that same after noon and confessed his sins, & so the work went on. Amen But this contest cost me an untold amount of physical sufferings which I have labored under from that day to this. So much exertion of the voice in the open air, ruptured a blood vessel in my lungs and before reaching the house I turned out quantities of blood from my lungs. Of the consequences of this I may have occasion to say more hereafter.

I can not now remember how long we continued there, but we staid several days, and divers others both male and female opened their minds & set out on the way

When through, we returned home on foot, as we came, notwithstanding ~~notwith~~ the stab I had received in so vital a part. We made a report of our success and as I was unable to go again others were sent and the little seed nurtured till a crop was produced, and so originated the White water Society

The rupture of my lungs grew worse and fearful quantities of blood were raised till I was prostrated to death's door & was finally given up to die. To show something of my condition I will here cite a remark from a letter written at that time ~~from~~ by Elder Matthew to Elder Solomon which letter I still have in his own hand writing "Poor Richard Pelham is in the room with me being sick – I am afraid he will not live long. He hath puked blood plentifully and yet spits it." At this time the printing of the 3d edition of the Testimony was going on at St. V. and E. Matthew

had called me into his room to assist him in examining the proof sheets. One of my paroxisms of blood raising came on and the blood flowed so profusly & to such an ~~and~~ that I swooned away. I am sure he was mistaken in supposing that I "puked" blood; it all came from the lungs. This hemorrhage continued & I continued to go down till I was emaciated almost to a skeleton & could not speak above a whisper. The preservation of my life seems almost a miracle. Many then who gave me up to die and grieved at my premature death, have since slipped into paradise themselves and left me still lingering & wheezing on these mortal shores.

I was unable for any further missionary or other service for the remainder of this year and consequently nothing occured worthy of note. By the fall of 1824 I was so far recovered as to be able for business again, and was then called

on suddenly & most unexpectedly ~~called~~ me to go on another missionary tower. Elder Matthews came into his room and said, "Father David says he wants you to fix yourself and go to the state of N.Y. where you formerly lived and preach the gospel to those people." This was as unexpected as a mission to the moon; but I told him I was ready. The arrangement was that Elder Matthews & myself should take a light two horse waggon & go together to North Union, & that I should then go on from there on horse back, while he E.M should remain there till my return.

Accordingly we left N.U. in November 1824 and after arriving and tarrying awhile at N.U. I took for a companion a youth by the name Daniel Baird who was from the state of N.Y. & had relatives & I believe some unsettled business there. We set out in the Month of

December on horseback, and travel'd all the way to Buffalo on the margin of Lake Erie. The wind off the lake was both stormy and severely cold which caused considerable suffering. We, however reach our place of destination in safety. Here Daniel and I parted for a season; he to his relations and business and I to my Brother Joseph's who lived about 4 miles East of the town of Lyons in Wayne County. This I took for the center of operations, and held meetings around as the way opened. I found Joseph as I had expected, candid & sincere; but as he was a Methodist class-leader & exhorter he must needs have a severe struggle with his old religious principles and ties to his Methodist brethren, as well as with his carnal nature. He kindly assisted me

in getting places to preach & notifying the people, and attended and listened in silence to the preaching and to the subsequent lively debates. He soon began to discover on which side the truth lay and began to put in a word or two occasionally on the side of truth, and gradually increased in this till he became quite a shaker preacher before he had confessed his sins!

I found a greater opening and demand for preaching in this country than any place I had ever visited. I was hurried from place to place and solicited to come here and there and hold meetings, and the seeds of faith seemed to be sown broad cast. I complyed with all calls as far as I could, and went on for some weeks. But while thus going on in the full tide of success with new calls and new

appointments a head, I received a letter from Elder Matthews who was still at N. Union waiting my return, to wind up my business as soon as possible and come back! This was unexpected and somewhat crossing; but I considered that it was better perhaps to leave the people hungry than cloyed. Yet I was brought into a heavy labor and some tribulation on account of some weak and exposed ones whom I feared would be overpowered & lost if left without protection. Several had set out, but as yet there was no leading one who seemed suitable to take the lead & be some help to the rest. Joseph Pilham seemed to me to be the proper one but he had not, tho' full of faith, yet confessed his sins. And tho I knew he was ready I was fully sensible of the trying point. I was his ~~younger brother~~ and his nature recoiled at the thought of confessing his sins to me. I had no one to counsel with and I fervently prayed for wisdom to do what was for the best in

this trying and critical emergency. I concluded to propose to Joseph to go with to N. Union at least, if not home to U.V. As Elder Matthew was at the former place I was confident if I could get Joseph to him, he would soon disgorge his sins. Joseph accepted my proposal without hesitation. I next proposed to Malachi Sanford, to go along to N. Union. He had a wife and one child, and his wifes relations were quite respectable people, but bitterly opposed to the testimony; and his wife did stood out, tho she always treated us kindly when we visited their house. Malachi cordially consented to go & gained his wifes consent to go with him. Several others who I thought best to advise to go consented cheerfully & we made up a smart company the number of which I have forgotten. Suffice it to say we made up three two horse teams & 3 waggons, all which were pretty well loaded. Being now nearly ready to start, we had yet a weighty difficulty to meet & overcome. Malachi's woman was unwilling to go without first

visiting her relations— her Mother, Brothers &c.
As I knew their bitter opposition to the faith, I could
not bear to have these lambs encounter these wolves without
any help or protection, & so I concluded to go with
them. We first went to her Mothers, near whom lived
her Brother a presbyterian elder. They had employed
an old reprobate who lived near, to lie for them,
and, if possible, to turn Malachi away from the
faith. This old man professed to have seen Mother
Ann, & to have been one of her persecutors
and poured forth vollies of all the old lying stories
about Mother and the first witnesses— had actually
seen Mother Ann drunk & was an eye witness
to some of his lying statements. I had for hours
to stand between this venemous wretch and my
lambs, parrying and nutralizing all his infamous
falsehoods and showing him up in his true colors
which his own inconsistencies gave me ample means

of doing. But the battle was exceeding wearing to my Spirit. This took place on the sabath in the forenoon, and a man nearby had invited me to preach at his house in the afternoon to which I consented and the time was set at 4 o'clock. Malachi's brother in law the presbyterian elder had been present at my forenoon's labor and was all on the side of the old reprobate above mention & plainly showed his opposition and bitterness. Nevertheless he attended my 4 o'clock meeting he having his at 1 o'clock. I was somewhat surprized to see him, his Mother and all concerned in attendance, and when I commenced speaking the feeling came strongly upon me thus: "Well, you have had your time of pouring out and now it is my turn"; And I have rarely been blest with such a powerful gift in bearing testimony

Suffice it to say the lion in the presbyterian elder was tamed & became as a lamb. He cursed

As soon as meeting was dismissed, he came to me in a most friendly manner and pressed me to preach again by candle light that same evening in the presbyterian meeting house! I being quite exhausted with my days work was obliged to decline his kind offer. Now another little difficulty arose The man of the house where I had preach insisted and would not be put off, that I should stay all night with him. Malachi's wife were promised to stay with her brother the elder; and we should therefore be parted & they would have to be exposed alone to the miles of the evening: But as there was a New light preacher who had attended my meeting and professed to be much edified with the preaching and anxious to have further conversation with me insisting on my staying, I concluded to do so. I was pretty well assured that the serpents back was broken for the present & thought I might with safety

trust my lambs with their relatives. The New light preacher kept me up talking till midnight and really seemed like a good honest sincere soul. He lived 20 miles away and pressed on me strongly to come and preach in his neighborhood. But my time was out & I was obliged to decline his invitation.

Next morning I hurried to the elder's house to see how my lambs had fared and found them safe and sound. We started for their home and I inquired of them how the elder treated them, and they informed me, he said, with the greatest kindness and that he had not said one word against the faith nor to dissuade them from obeying it.

After arriving at their house and getting all things about ready for a start, I felt it my duty to write to Elder Peter who then presided over the gathering order at New Lebanon, and to inform him of what

had been done and of the condition of things as well as I could & beg that a mission from there might be sent to continue the work & gather the crop. This request was complied with, & all went on well

My work being now done as far as I had wisdom and talents to perform, Our company with our three waggons & teams started for North Union Ohio. The roads were somewhat bad and the journey wearisome; but we reached our destined haven all in safety and without any accidents.

As soon as convenient I introduced my Brother Joseph to Elder Matthews; and, as I had fully believed, he readily opened his mind and entered zealously in the gospel work. He however accompanied us home to N.Y. where we arrived safe after a winters campaign of four or five months.

This brings us to the spring of 1825. Joseph after tarrying a while, returned to his former

home, in N.Y. State, and assisted in gathering a society of Believers which first settled at Portbay, ~~on~~ on lake Ontario, but ultimately removed and settled at Groveland on the Genesee River, where it still remains.

I cannot feel satisfied without here calling to the recollection of the reader what I have formerly stated of my intentions to visit that people in N.Y. soon after I had united with believers. I want it noticed particularly how decidedly Father David was opposed to my going at that time; and how that after I had given the matter up, forgotten it & ~~given~~ had no expectation or feeling of ever going on earth, Father with equal decision imparted to me the gift to go and preach to that people, just 7 years after I had given up my own notions about it. My soul was fully convinced of the divine wisdom which inspired both these gifts. The wisdom & patience, the

courage & fortitude, which I found necessary to carry me through that mission with success assured me that had I have undertaken it in my own time and way, I should have been crushed like a moth under the car of juggernaut. Even after all the advantage that seven years experience gave me, it took the full exertion of all my energies to meet the exigencies with safety and success. Yea I am led to wonder that one with such limited faculties and small experience should have succeeded at all; and I have no way to account for it only to believe that the power & the success was in the Gift of God, and not in the person.

After being at home a few weeks, it was thought necessary to make another visit to North Union. The company appointed to go was E. Matthew, two sisters and myself, & we journey in a 2 horse carriage. Before leaving I had the sweet yet sorrowful priv-

ilege of visiting Father Daniel, and receiving his dying blessing. He was then confined to his room with sickness and seemingly near the close of his useful life in this world.

We started for North Union about the 1st of June and arrived there in safety in 8 days. The society was rapidly increasing in its organization & numbers. Uniformity and zeal were increasing and all wore the aspect of encouragement and prosperity.

While helping them in the meadow with their hay-making, a man by the name of William Andrews came into the field to see me, and I welcomed him with a hearty shake hands. This man and his wife Phebe. ~~There two people~~ came 8 miles on foot to see me, when I was on my mission in the Genesee country the previous winter. They came "with weeping & lamentation", and frankly informed me that they had both been partly raised at New Lebanon, and had turned away and got married

and now had 3 children; That they had long been utterly sick of their apostacy and wanted to be restored to the fold. But they had never felt courage to go back to the place where they had fallen, & had lived in a wretched hopeless condition until they heard that there was a western Believer preaching the gospel in that country. Then a strong hope had sprang up in their minds and they resolved to come and see if there was any door open for their escape. I could not help feeling a tender compassion for them, and told them to go home, settle up their business, and if they had the means, to go to North Union in Ohio, and I would see that they had a privilege there.

This man now informed me that both himself and wife had heartily & gladly received the gift and council ~~received~~ given by me and had settled their affairs and that his family was now in Cleaveland

I immediately got up our team & carriage and

went and brought them home. Suffice it to say they both made good use of their privileges, made excellent and useful members of society both temporally and spiritually. Their children, two girls & a boy, have also done well. The eldest daughter became Eldress Ruth and presided several years in the gathering order before her death. The parents and the two daughters were faithful believers to the end and all have died in the faith. The son W. W. Andrews is still living at N. U.

On our return from this visit, the sorrowful tidings met us that our venerable and greatly beloved Father David was gone from mortal sight, and had deceased June 27 (1825) Aged 75 years & 6 days.

Father David was one of those great and good men but few of whom illuminate & bless mankind in each century. He was the center & soul of the gathering gifts during his life and administration in the

West; and he was as good at holding as gathering. It was through his labors & superintendance that four original societies were established & organized in the west namely Union Village, Wh & Water Lick in Ohio, Pleasant Hill & South Union in Kentucky, and Busro or West Union in Indiana. All these were established and brought into Church Orders from 1806 to 1812, and continued to grow & flourish during his life. At his decease decease Union Village was over 600 strong. It was also through his special gift and influence that the three more recent societies were started in 1822-3 & 4, namely at North Union & White Water in Ohio & Groveland in N. Y., which will appear from what has been heretofore stated.

After Father's decease the gathering declined, & soon Elder Matthew who had been remarkably efficient and successful for that gift for 10 years under

Father's administration, was released by his own request and Elder David Spinning installed in his place. My health continued critical, but I was able to visit N. Union once more in the fall of this year, but the fatigue of that trip proved too much for me. In addition to frequent hemorrhage of blood from my lungs I now began to have chills, fever & night sweats and was supposed to be rapidly going into the consumption. I was afflicted with these all the way on my journey home, tho I had to drive & take care of the team. After arriving home I was clean prostrated, and had to cease missionary labors altogether. I still however continued, when able, to attend to inquiring strangers and to exercise the gathering gift as well as I could, but my life hung in doubt for several years.

Elder David proved to be a laborious & dilligent worker in his gift, and was a most eloquent

preacher and a shrewd and logical reasoner. He strove hard to keep up the gathering gift, and at least to keep good the numbers of the Society.

I assisted what I could, but was nearly worthless for two or three years, after which my health gradually improved so that I was able to do the public speaking nearly every Sabath day.

In 1832 Elder David was sent by Elder Solomon to North Union to fill the first lot in the Ministry there, and in 1834, his helper in that lot having failed, he petitioned E. Solomon to have me come and fill the vacancy. I had now been in the gathering order 17 years and was the only one left, whether Elders or Members, who resided in that order when I first entered it in 1817. All had been removed by death or otherwise and I only was left, and now my turn had come & I too must go!

In the month of May — the very month I was

born into this wicked world & the very month in which I first entered Union Village, and began to be born out of the world, I took my exit from that beautiful & hallowed spot and went to N. Union I went under a heavy cross, but still in cheerful obedience.

I arrived safely and took the place assigned me, and I need not recount the many hopes & fears, joys & sorrows, labors and toils, successes & failures which I passed through during my stay. Suffice it to say that I gave that place and people the diligent exercise of all the little talents I possessed for their prosperity both temporal & spiritual for 6½ of the most active & efficient years of my life.

The society numbered 110 at the time I arrived there, and about 200 in the fall of 1840. At this latter period, all who had been sent as helpers from U. V. were released & returned

home, including Elder David, Eldress Lucy and myself. I now, for the first time went to live in the Church, First Family & First Order.

My missionary & preacher had now to be killed off, I like Paul being now caught up into the 3rd heavens, where like him I saw & heard things unlawful to be uttered.

My first work was to make & carry mortar & attend mason; after which I was privileged to go into the woods & chop fire-wood & such like work till the spring of '41. I then took a two horse team and hauled wood & other things till plowing time came, at which time I commenced farming & plowed up many broad acres, and the brethren praised my workmanship, especially for making straight furrows. I continued teaming till the spring of 42, one year, when I was removed

to the Second Family. On leaving the Church I found I had gained strong bands and a heap of union, and the kind brethren and sisters seemed exceeding loth to part with me, & I with them.

I will here observe that during my absence to N. A. there had been great moves & changes at U. V. and by these moves the Second Family was now established at what constituted the Gathering Family when I left in 1834. By this move of mine I was therefore restored to my old home and to my nice garden that I had formerly occupied. One object of the Second family in requesting my removal there was to start a medical garden, as well as to tend the Kitchen garden. I entered therefore into this new department of labor and commenced the study of botany & mastered that science sufficiently to make the medical department a success

and quiet. I was well suited with my home
and business and enjoyed as much happiness
as often falls to the share of mortals. One
source of my felicity was the thorough, tho'
shortsighted & falacious belief that my career
of public ~~burdens~~ and official burdens was fully
and forever closed on earth, and that I should
have nothing to do in future but to pursue
the even tenor of my way in peace, & in
private usefulness.

I will here observe that I had been in the
habit for many years of keeping a diary of
important events, up to the year 1840, but all
my records up to that period through one cause
or another had been destroyed & lost and I
have hitherto written from memory with the
help of some other records that fell into my
hands. In the spring of 42 I again commenced

Keeping a diary which I have continued uninterruptedly to the present day. In these diaries I have for the most part made Summaries of the years, noting my religious experience and feelings with other events. I propose now to finish out this narative by extracts from these summaries. I am aware that some of these may appear egotistic, but I hope it will be a satisfactory explanation to inform the reader that they never were intended for the eyes or ears of any except the writer's, and have not to his knowledg ever met the eye of one individual except himself. But as I write this narative at the expres request of our Dear and well beloved Eldress Betsy I feel as if I may safely entrust it to her charity as well as to her prudence in its disposal.

At the end of the year 42 I wrote the

following summary.

The year 1842 is closed! Let me take a retrospective view of some of its events respecting myself. First, of my temporal vicissitudes. The opening year found me living at the First Family & First Order of the Church, employed in driving a two horse team; quiet and comfortable in being released from all other care or responsibility. The close of it finds me living at the Second Family, quietly seated in an out house, disposing, packing and arranging divers medical extracts, Oils Herbs, & Botanic Specimens; part of the proceeds of my summers labor. My health has been uniformly good through the year, so that I have not lost a days work or meals victuals in the year on account of sickness. My ability to perform labor has never ex-

ceeded the year that is just expiring. — To say nothing of the number of loads of wood and other things I hauled before the 12th of March, the time of my removal from the First Family, suffice it to mention a few of the most prominent performances since that period. I have had the care and burden of the whole garden both Kitchen & medical, and passing over the number of bushels of peas, beans, potatoes, turnips, beets, onions, parsnips &c. &c., raised in the Kitchen department, I will enumerate the leading articles which have been produced.

Herbs & roots gathered, dried, pressed & papered 1352 lbs.
Various Kinds of vegetable extracts 2½ " 7 "
Vegetable oils distilled 75 lbs
I have collected & dryed in good order, Botanical specimens 340,
have labelled & twice described. * " 114,
Have cut out 50 garments & chopped 5 cords of wood;

have set types and printed 100 medical catalogues & several thousand labels. Besides the common labor of the garden, a large job of hedging and ditching has been performed by these hands.—

[Ed. Note. The key, & perhaps some excuse, for this boasting of my health & hard labor will be found in the facts that I had in 1839 commenced to live on a pure vegetable diet and had eschewed all flesh. On this account I had not only to meet with many jibes, taunts and some persecution, but the serious labors & apprehensions of kind friends that by such a course I should run down and destroy my strength & usefulness. The facts here stated were intended to put down the one and relieve the others]

Weather. This has been good in each season of the year.

Mental improvement. This has been but small except in the pleasing & useful science of Botany

In this I was almost entirely ignorant ~~ignorant~~ in the spring, but feel now that I have made considerable proficiency for the time.

My Spiritual State – The most important subject of all! But where shall I begin? – Where shall I end? The goodness of God to me has been astonishing and boundless ~~to me~~ beyond expression! As I have had uniform health of body, so I have been blessed with uninterrupted peace of mind. I have been saved & kept, by the power of God, from committing sin. I have been blest with a watchful prayerful spirit every day. I have not been left to murmur or complain, nor have I felt the least motion of irreconciliation to God throughout the year; each day I have felt his goodness, his approbation and his Love. Yet I have not been without trials. Suddenly removed from my home & pleasant employment

and kind friends in the church, my home—my peace was in God & I was not disturbed. A beloved brother and fellow laborer in the garden has been suddenly taken away by death; yet I thank our Heavenly Father on his behalf, and only feel careful that I may be prepared to follow. Lastly, our Elder Brother Eli, much esteemed by all, has been separated from us by removal; yet I feel nothing but peace and reconciliation. These trials are not without their use, as they serve to demonstrate the the changeable nature of external circumstances and creatures, and how vain it is to depend on them for permanent peace. They infallibly direct our minds to Him who is both omnipresent & "without the shadow of turning—yesterday, today and forever the same", as the only sure foundation of peace ~~made~~ in all places

and under all circumstances. O my soul
how canst thou pay "the debt immence of endless
gratitude", for this continual sense of the
internal power & presence of God, which is given thee!
this degree of deliverance from sin and self—
this victory over the world of time and space—
this emancipation deliverance from a vain and wretched de-
pendence on creatures and things! I do not
record either the temporal labor I have per-
formed, or the great spiritual blessings I have
enjoyed, to boast thereof, or to excite the admi-
ration of creatures like myself as tho I was
somewhat. Nay; but for a very different purpose.
It is to excite in myself and whoever may chance
to read, deeper emotions of Gratitude to God, who
is the sole supporter of every good work I can perform
the author of every faculty which I may possess.
To him therefore be all the honor and glory

Oh I feel thankful in my heart that I have been brought to feel & know this great truth! The Love of my neighbor. I have had but little opportunity to give scope & exercise to active benevolence in the past year, yet I have had a few cases & I am thankful to say that those few were not neglected. As I could do but little actively I have felt the greater necessity of doing all I could passively. Or in other words, I have been blest with that feeling of love and respect for all my fellow creatures, which has led me carefully to abstain from any word or deed that I believed would hurt or offend one soul. I have neither given nor taken offence.

I have spoken of the excellence and uniformity of my health. This I believe has been mainly produced by my diet, as a secondary cause under the blessing of God. Brown bread, potatoes

and apple sauce have constituted my principle food through the year, milk or water my only drink. I have occasionally eaten other vegetables, such as peas, beans, cabbage, parsnips, beets & onions, but quite seldom and in small proportion. This frugal repast of vegetable diet alone, has not only kept me in health, sustained my bodily vigor, and answered all the necessities of the animal constitution, so far as food is concerned, but has fully satisfied my mind & excited continual emotions of gratitude to the bountiful giver of all good. I believe I have not eaten one meal through the year without being blest with this grateful feeling & with a special remembrance of the poor and needy, praying in my heart that God would bless them with as good food as that with which I was blest.

In my Diary at the end of '43 are the following Summary, and Remarks.

Like all years that have preceded, and like all other things of time, the year 1843 has passed away.— It is gone into the all-devouring vortex of by-gone days, which can never more return. How have I improved it? I feel thankful to answer— In such a manner as to have a conscience void of offence before God. Time & events have rolled monthly on, and no important changes have taken place in my circumstances. I remain in the place, and have gone through the round of duties pertaining to the Kitchen & Botanic gardens as the times and seasons required; and nothing worthy of note in my temporal employment has occurred, except the following.

— Early in November, I was requested to take

charge of the school. To this very unexpected, and I must say, disagreeable requirement, I cheerfully submitted, and entered on its duties Nov. 8th.; and this is my present daily employment.

My Health. This has been equally as good or nearly so as last year. My diet has remained unchanged, except in quantity, having dropped one meal per day [dinner] since I commenced keeping school. I have been obliged to commence the use of spectacles this year, being in my 47th year.

My Spiritual State. In regard to this, I am thankful to say, I feel that I have found some increase; mainly in possessing a more unwavering and firm confidence in God, and a fuller and more entire emancipation from a slavish dependence on creatures — particularly

<u>self-dependence</u>. I have lived in peace with every human being, and have neither caused nor felt a roiled feeling to my knowledge throughout the year. I have been blest with a watchful prayerful spirit every day, nor have I once felt to murmur or complain at any thing; but have often felt deeper sensations of Gratitude to God, than words can express. Every time I have went to the table I have been blest with a heart to remember and to pray for the poor and needy, feeling willing to live poor myself, & be as one of them, in order to save something for their relief. Under these feelings, my crust of brown bread has tasted sweeter to me than all my former dainties.

The following "<u>Remarks</u>" were made at the end of the year 1846.— Another year has closed.

Its pains & its pleasures, its sorrows and its joys are among the things that are passed away. The aggregate result of all the transactions, words, thoughts and deeds, only remains, as summed up in the present moral condition of each actor on the stage of life. What is mine?— Not precisely just such as I could wish; yet such as, upon the whole, to excite in me, thanks to the gracious Giver of all Good. I have passed through some unusual, but light afflictions in the course of the year, which I am sensible I not only deserved but greatly needed. For this timely supply of tribulation I therefore give thanks. I need not here record the particulars or the source of these little sufferings; suffice it to say I am conscious they have "worked together for my good", and I feel deep sensations of gratitude to the Divine Goodness, that has suffered them to

come upon me, and enabled me to pass through them with propriety.

As noticed in the close of last year, the beginning of this found me employed in teaching school. This I continued for 2 months longer, till the 1st of March when I resumed my occupation of gardening. My health suffered considerably from being confined in the school room, and it was some time before I could recover strength to perform much labor. I however, ultimately went through the labors of the season nearly as well as usual, notwithstanding the great increase of work from the excessive wetness of the season.

Reflections. With a trembling step, I set my foot on the threshold of a New Year — the year 1845. Not that I distrust the goodness of a Beneficent Heavenly Father, but lack confidence in my

own prudence & stability of purpose, to carry me through the year without dishonoring the Holy Spirit of Truth and Goodness! Oh that I may be strengthened in the inner man, by the promptings of divine power, and be blest daily with that watchful, careful, prayerful spirit that will enable me to live day by day in strict conformity to the Divine Will. This I desire to do through the whole year, so that if my life should be spared to see its close I may be in possession of a good conscience and a reconciled spirit — with which I am now blest.

At the end of the year 1845 the following remarks were made.

My life has been spared to record the close of another year and to note some reflections on its current events. My health & my diet have remained essentially as in the

5 preceding years. I have great cause of thankfulness to the Giver of all Good for these great temporal benefits.

The year has been checkered with several changes which human affairs are subject to; and our family have come in for a share, and myself for a due portion of those vicissitudes of time. For nearly 2/3 the first months I spent my time as usual, going on in the peaceful tenor of my way, cutting out garment making drafts, & putting up medicins to fill orders. But on the 22nd day of February I was informed that Peter Boyd our first Trustee, would be removed to fill a vacancy in the Ministry in place of one who had resigned; and that I should be called to fill his place as trustee. This was a grievous cross to be thus drawn from my retired and

private condition, and thrust forward again into the bustle and ceremony of official station. I had flattered myself that I had served my time and day as to office, & that I should be suffered to live & die in blest retirement. This however being denied, and it being my settled faith & the practise of my life to make no reserve, no excuses, I with cheerful resignation submitted in obedience to this requirement. On monday February 24 these changes were consumated — Peter to the Meeting house myself to the office; still having the burden of all my former occupation on me.

In the month of June our Eldership underwent another reorganization. Our Elder brother Stephen Easton having resigned, Aaron Babbitt who had lived with him, took the place and title of Elder Brother, and Martin L. Babbitt

who had lived with me in the office went 2nd (on the male side) in the Eldership. The Ex Elder Brother was now as I understood by his own request moved into the office to take my place & I was lowered to the next notch to fill Martin's place. This state of things continued but a few days, and on June 16, not quite 4 months from the time I went into the office, I was wholly released therefrom, and Jethro Boyd took my place.

The cause of these rapid changes I never knew nor had I the least curiosity to inquire into them. It sufficed me to know that no act, complaint or request of mine had any share in producing them, and to feel that the final result was all that I could ask or wish.

I was now in status quo, and fell back into my sweet retiracy; much better prepared

to appreciate it; and with an increased confidence in the over ruling Providence which tempers the blast to the shorn lamb", and makes all things work together for Good to those who walk uprightly.

Shortly after this I met with another trial, which, tho' small in itself, I record to my shame, because I gave way in some measure to an uncomfortable discontended frame of mind.

At a time when the business of the garden was peculiarly oppressive, the two invalid brethren that were appointed to help me forward the garden without any previous notice or known cause to me, and left me to sustain the burden alone. Some peculiar circumstances, not necessary to mention aggravated the matters here related; but I say

not this to excuse myself. Nay, but as above stated, record the matter for my shame and mortification. There is no excuse for giving way to a discontented, uncomfortable spirit of vexation under any circumstances whatever. Such an act is as unreasonable in itself as it is contrary to the spirit of Christ. But most of all I regret that by thus giving way I grieved the Good Spirit of our Heavenly father who has blest me so much, gave me so many proofs of his power and goodness in bearing me above far greater trials, and enlightening my mind so clearly to see the propriety of bearing all things with cheerfulness & equanimity of spirit. Thro His grace and upholding power I trust I shall never do so any more.

Suffice it to add that I have been protected from harm thro' the year, and the end of it

has found me, with a pure and quiet conscience
with increased confidence in the infinite goodness
of God, and a stronger determination to give
my heart and life unreservedly to Him.

At the end of 1846 the following remarks are
recorded — Another year has closed and
thanks to a kind Heavenly Father, the com-
mencing New Year finds me in "health of
body & peace of mind". The year has not been
marked with those changes & mutations,
which have been recorded of some of its predeces-
sors, so far as our family is concerned. Our
Elders & Deacons remain the same. The whole
family is in <u>Statu quo</u> with the exception of
the <u>secession</u> of one, and the excommunication
of another; both adult members, while 4 chil-
dren have been added to our number. The
health of the family has been good upon the whole.

and no death has occurred. I had myself a spell of sickness of unusual severity in the spring & was 2 or 3 weeks unable for business. This is the first bad spell I have had since I commenced the vegetable diet 7 years ago tho I formely had them yearly & oftener. With this exception my health has been quite as good as common thro' the year. Indeed at present & for some months past it has been a little above par.

My Spiritual State. I have to regret that I have not attained to so great a degree of inward purity of Spirit as my soul greatly desires. Nay, I find my self far — very far short of it. Yet through the upholding goodness of God, I have been greatly preserved from outward sin & evil. I have not been left to give way

to any unreconciled feelings, or to fret because of disappointments or difficulties, but have been preserved in a state of resignation and gratitude to Heaven for all passing events. I feel greatly the need of more inward purity & humility, and O that I may set out anew, and be blest with an increase the coming year.

The close of the year 1847 is thus noticed.

And still another year is added to the eternity of the past, which, like all preceding ones, has developed the ruin of many an air built castle; produced some fortunes and many more misfortunes, many births & burials, fires & floods with a full tale of those vicissitudes and changing scenes which checker the annals of the past.

I have myself come in for a full share of the changeful freaks of fortune, as reference to the diary of the

year will show. The last New year's day found me quietly seated in the Medical Labratory at the Second Family, Union Village, preparing & selling medicines — making dollars & cents and going on in a full tide of success in pecuniary matters — calculating on a long and uninterrupted career of the same peaceful & pleasing employment. But alas! twenty short days had not past away till I discovered the volcanic condition of the place I occupied. The foundations of my earth suddenly commenced trembling beneath me, and there was but a moments warning between the first shock and the grand catastrophe. The irruption was complete — the explosion terrible! I was instantly hurled more than 20 miles thro' the air and let down at Watervliet! And that was to me still more wonderful, I found myself seated on the evening of that dread day in the

Elder's room, occupying a place in the sacerdotal order, as second Elder of that Society!!

If it were expedient or lawful for me to tell my reader why such an event was among the most improbable, not to say impossible ones that could have happened me, he would be astonished at the instability of poor human nature & exclaim with the sacred penman; "The way of man is not in himself to direct his steps."

But let us not lift the vail, nor disclose the secret waywardness of the past. Suffice it to say that through the exceeding mercy, goodness and upholding power of God, I was enabled to meet and go through the trying scene, without loosing that equanimity of spirit and peace of mind with which I have been so long and so much blest in all trying. One whole family, consisting of 9 persons have been gathered, & a widow & 4 children, one of them

grown, all promising. Four others who have come in singly, make 18 in all. There were 65 members at the commencement of the year & 18 have been added making 83; but 2 have withdrawn & one deceased, namely James Martin, aged 101 Years! This leaves 80 the present number of the society, showing a net increase of 15 souls.

In connection with the subject of ingathering, it must be mentioned that public meetings were commenced on June 28th, which had been omitted for several years, and I had to resuscitate my long defunct preaching ~~preaching~~ gift, and have preached to respectable congregations nearly every sabath, till we again closed the public meeting on Nov. 28th

As at the beginning of the year I felt the special need of greater inward purity,

thro' the goodness of God I have gained a very sensible increase. I have no doubt that the breaking up which I experienced at the commencement of the year, tho' crossing to nature, was designed by my gracious Heavenly Father, especially to bring about this effect. And I adore his Providence over me and feel an increased confidence in his gracious care. But while my purity of spirit has been improved, my patience has been put to the severest test by many new trials, and this proves to me my necessity of an increase of that heavenly and sanctifying grace. It is my earnest desire, therefore, to gain an increase of patience the present year, and I have full confidence that if I strive aright I shall be crowned with success. Oh that my faith and Love devotion may be in some degree commensurate with the goodness of my Heavenly Father to me! That

I may love him with all my heart and serve him with all my faculties.

I extract the few following "Remarks" from the summary at the close of 1848.

The year 1848 is closed, and the new year finds me in health and a reconciled spirit. and I feel that through the Divine grace, the trials sufferings & bearings of the year have added to the experience, firmness, purity and Patience of my spirit. Amen.

I will here observe that as I continued to live at Waterfleet nearly 10 years, namely from the beginning of '47 to near the end of '56 the similarity of each years "Remarks" is so great that a repetition would not be interesting. I therefore pass on to the latter period when I made a short Summary of the whole ten years I will, however, first relate two important

changes which took place within that time.

Early in 1850, about 3 years after my removal to Wabashiet, our Elder Brother, James Darrow was removed to Union Village, and the first care and burden devolved on me; and I am thankful to add, great as the change & burden was I had strength given me according to the requirement of the day.

Again in the year '54 Elder Sister Eliza Davis had to be released from her burden of care on account of protracted sickness. This was a great loss to the sister-hood of our little ~~little~~ community. I then made the following remarks in regard to her which I re-write here as a just tribute to her memory.

Eliza Davis, was placed in the office of Elder Sister Jan. 1st 1843 and continued till Jan. 19th 1854. Consequently she served — & served faithfully — in that lot 11 years & 18 days. She was faithful, chaste

orderly and exemplary in her whole course — was extremely neat & tidy, and uncommonly industrious and oeconomical in household affairs & in conducting the temporal affairs of the sisterhood

We now come to the end of the year '56 where we have the following summary.

Thus Ends the year 1856, the shifting scenes of which, prove afresh the versatility of all humane affairs, as well as the futility of all human calculations For nearly the whole of the last ten years, my time and talents have been employed at Watervliet; and whoever shall read the diary of that space of time will discover that matters & things, particularly in a temporal point of view, went forward with an uncommon degree of Amoothness and uninterrupted success. Besides supporting the family in all the comforts & conveniencies, necessary for Believers, a Woolen Factory 70 feet by 30, worth

$5000 has been founded, supplied with the necessary machinery, and worked with great success for the last eight years. It has turned off from 3000 to 5000 dollars worth of work annually. A new Grist mill has been built worth $1500. The sawmill has been thoroughly remodeled & the building recovered and put in good repair. A new and Excellent wash-house has been built, a first rate rat-proof corn crib has been erected. The shops and out-houses have been repaired and painted with divers minor improvements on barns, stables sheep houses and a new wood house & dye house at the factory. Some two miles of hedging has been commenced and it is in a flourishing condition. A large amount of ditching and draining have been performed including 1 mile of covered drain by which a number of acres of our richest land has been reclaimed and rendered tillable producing large crops where formerly cattle would sink

In addition to this an adjoining farm of 100 acres has been added to the premises at a cost of 5000 dollars.

All the substantial Improvements may be safely set down at $10.000 00
The addition of the farm 5.000 00
A surplus Cash fund on hand 1.000 00
Making the Sum of $16.000.00

Of this sum the Woolen Factory had produced the net sum of 8 thousand dollars after paying for itself and all out expenses for stock &c.

While thus moving on successfully in the peaceful tenor of our way, a proposal was made by Elder John, in the latter part of summer to add to our numbers by the removal of about 20 members of the Whitewater Society to Watervliet. This being understood as a simple addition was not only willingly but gladly

accepted. Several modifications of this proposal were afterward made from time to time, till finally there was a distinct proposition made that the company from White waters should include a full set of Elders, deacons &c, and that they should take possession & control of the Center house and constitute with the members left there of our present family, the First Family— That the present Lot of Elders— the Trustee including the writer— the Trustee & 8 others of the most aged members should move out of the center house and take possession of the North House. This was a very comfortable brick building, but without Kitchen, wash house or barn or any out buildings. As this arrangement was proposed by the Ministry, according to the manner of my whole life among Believers, I assented without an objection; but most of the others concerned felt

sorely crossed and disappointed, and felt as if they had been turned out of their home, contrary to their expectation when they had first consented to receive the proposed members from W. Water

By much persuasion, and from the consideration that they should yet have their Elders and trustees with them, whom they professed to love and confide in, they yielded and reconciled themselves as well as they could.

Matters being thus adjusted the move took place Sept 25th (1856), a memorable event in the annals of Watervliet.

Having got located in our new home, and nestled down again, all became more reconciled, & quite comfortable, think we should all move quietly on as in former days. This state of things however was destined to a short duration. In the short time of one month and 5 days our little family

was decapitated, by the excission of the humble writer of this narative, and his removal to U. V. How this unexpected move affected & afflicted those that were left does not belong to the writer to state. As for myself I am thankful to say that I was enabled to meet all those changes and submit to them with cheerful obedience, and without any essential mental disturbance. On arriving at Union Village I was placed among the inmates of the Office as an assistant in their duties, and to Keep the Books.

Some one of the Prophets threatens a cotemporary potentate, that having been the "Head, he should become the tail", and thus it has turned out with me! After sitting at the head of the table for 10 years at Watervliet, I am suddenly put down to the very tail end of the eating forces! Let all exalted mortals take warning!

The end of the year 1857 is thus noticed.

The year 1857 is gone into the Eternity of the past, & I am one year nearer to the dissolution of the mortal; and I trust quite as much better prepared for that generally painful & always disgusting finale of earthly existence. Thank God, the sting of death has been for many, many years quite powerless, so far as the soul's welfare & the future world are concerned. But I confess that when I look right at the bodily part of that catastrophe, I feel a kind of disgust and repugnance to having my dead corpse stripped naked and go thro' the immodest exposure, which custom has established in preparing the carcase for the grave; and I cannot feel released till in my reflection I can see the thing concealed in its narrow earthly house! That done, & all the trouble of death is over for me: I do not even regard or dread its pains.

As to my spiritual enjoyment, it has been

uninterrupted thro' the year. Not once have I repined, or felt any unreconciliation with God, my Elders, my brethren & Sisters or with my lot.

My Health. This has been gradually failing, and sometimes I have doubted ever seeing another spring; but upon the whole I have not one word of complaint to make, but much to be thankful for in this respect. For tho' I am very weak, & can bear but little exercise & no exposure, yet I am not afflicted with any extreme suffering or pain; and considering the the great tranquility of mind which I uninterruptedly enjoy, I feel as if a Benjamin's portion of bliss falls to my lot, & have not the least reason to ask or wish for more.

At the end of 1858 I find the following.

Thus ends the year 1858, and I am still lingering and wheezing on these mortal shores, but one year nearer to the next sphere of probation.

Whether a year better prepared, or not, I feel ready to go at the beck of the master. Yet I must record to my shame that I have not possessed that purity of spirit, which has satisfied the demands of my light and faith, nor preserved that equanimity of temper which becomes a perfect christian. I have been once irritated, so far as to say words that wounded a brother for which I had sorely to suffer remorse & repentance & to make humble confession But thanks be to God, tho I stumbled, I have not fallen; consequently, as I trust, have mended my pace. With new courage & fresh zeal, I set out to do better another year. Three things I must specially labor for the present year. More inward purity of Spirit, More patience, and Less meddleing & talking about the failings of others. In order to attain to the latter, I must labor for more heart felt <u>love</u> for <u>all</u> my brethren & sisters

The end of '59 is thus noticed

Thus ends the year 1859— a year of uncommon and unexpected events to myself as well as others with whom I have been connected. Some of the most important of these I will notice as they occurred.

On January 30, Our Beloved Elder John Martin First in the Ministerial office was released from his burden of care & became a private member. Elder Brother Aaron was installed in his place & took his title. Br Wm. Reynolds took the place & title occupied by Elder Aaron, and became our Elder Brother. The beginning of the year found me exercising the office of Trustee at Union Village without the least prospect of being released from that burden, unless by sickness or death; The end of it finds me occupying a life gift at N. Union! I will notice the successive steps of this great change as they occurred, as noted in this diary—

Six days after the above mentioned changes had been consummated, on Feb. 5th, I was released from my official burden and went into a sweet "veteracy". This merciful releasement I presume I am indebted to the kindness of Elder Daniel Boler of New Lebanon who had paid us a visit and made the changes in the Ministry & Eldership above mentioned. When Elder Aaron informed me of my releasement, the dear good man, whom I love in the truth told me with great simplicity that my removal, like his own had been fixed without his knowledge & he did not know the reason of it. I was too well pleased with the change to trouble myself in the least, how or for what cause it had been effected, "The wind bloweth where it listeth".

Nineteen years ago I was released from an active official life of more than 20 years, and then verily believed my official career

Dec. 18 — 1870 — Sixty years ago this day I received my first letter from Father Joseph Meacham, while I was living with Father Samuel Johnson at Hancock. The letter was dated Dec. 17th 1810 — Sixty years ago this day I received my first letter from Father Joseph Meacham, while I was living with Father Samuel Johnson at Hancock. The letter was dated Dec. 17th 1810

was ended. But having then sufficient health and strength to keep bright and do active private service, I was, seven years later, much against my wish & expectation, again called to occupy an official station. I have now served a little over 12 years more, making 33 in all. As my body is now quite frail, and my time of departure seems to be at hand, I think I may now count on a final releasement in this state of being. Having had originally, a weak constitution, to which, long protracted illness being added, my physical powers have failed me, and are not able to carry out the volitions of the soul. But my mind is still young strong and buoyant, and I often forget for the moment my bodily weakness, & start to rush into the arena of action & set things in motion as of yore.

Want of breath soon admonishes me of the
frailty of the instrument, & I have to desist.
This active young strong spirit which thus
"triumphs in the jaws of mortality", is deathless
immortal"; and will, when released from
its frail companion, enter on a more
glorious career of action, in a higher, holier
and more expanded sphere of usefulness.
I have only to discipline & train my soul
to patience till the blest hour arrive.

I removed from the office to the brick shop
where I had a good & commodious room and
received a nice little sinecure appointment
to keep the Society Records, with the great
privilege of living with only one brother, which
in my physical condition & complicated infirmities
is very desirable. My heart is filled with deep
sensations of gratitude to God & his People

for the inestimable blessings bestowed on me. A new cord is touched, a new fountain is opened of thankfulness to God for the tender mercy and kindness, with which he has filled the hearts of his people toward the infirm and the suffering.

I will next give the "Summary" of this year notwithstanding some slight repetitions of the foregoing — Thus ends the year 1859 — a year of uncommon & quite unexpected events to me and others with whom I have been connected. As may be seen from the perusal of this diary, one year ago I was exercising the office of Trustee of the first family at Union Village, without the least expectation of being released unless by sickness or death. In five weeks from that day, to wit, Feb. 5th I was released from that burden and went into a sweet "retiracy". I now settled into

my new condition & new residence, which appeared to me the very best that could have been devised for my happiness & comfort, my heart glowing with gratitude to God and to those who had been his instruments in carrying out, what I conceived to be the plans of his providence for my happiness. There was now but one single thing which prevented my bliss from being complete: taught by past experience I doubted its permanence — it was too good to last. I thus verified the truth of the ancient poet Homer's lines — "How prone to doubt how cautious are the wise!

Who versed in fortune, fear the flattering show,
And taste not half the bliss the gods bestow."

My kind friends, however, wishing to remove even this impediment to my enjoyment assured me that I might banish my doubts; that in all probability I had made my last move till I

should make my final one from this sublunary vale. In this they were doubtless sincere; but there is an over ruling hand whose way is in the great deep, which moves the wheels of destiny in a direction, that often, at once, thwarts the ways and wishes of poor short-sighted man; yet always for his good. In less than 3 months from the above entrance into life-long bliss, I was requested by Elder Aaron to prepare for an exit to N.U. to take the first burden in the temporal affairs of that Society. According to my manner through my believer life, crossing & unlooked for as this requirement was, I did not hesitate, nor make a single objection. I was enabled to put down all unreconciled feelings and render prompt and cheerful obedience to this gift. I thus remarked at that time in my diary: May 2nd This morning I was informed by Elder Aaron that he wanted

me to go to N.U. to live, and assist them in their Office affairs & temporal business. The time fixed for me to start is next Monday, May 9, when I shall be 62 years & 1 day old, my birth day being May 8th.

Thus it appears my fate is to have no abiding place on earth — "not a place to lay my head." Amen. The Lord be thanked! This brings me into nearer sympathy with my Elder Brother Jesus whose example I am striving to copy.

According to appointment on the 9th of May I left my short, but well enjoyed Elysium, and reached N.U. at 5 o'clock P.M of the same day. I found the Society deeply involved in debt of some $2400; and from some calamitous circumstances of a spiritual nature, in a general state of disorder, confusion & discouragement, temporally and spiritually. I have therefore from that time been exerting the little ability of body & mind

still retained, to mend up the breaches & ameliorate affairs in general, and, as I hope, with some success.

My Spiritual State. As has been my custom for many years, I began the year 1859, with the determination to gain a deeper spiritual increase — a more complete victory over the selfish & evil passions of my nature — more inward purity of heart — in short to consecrate the whole year to God, and make it an acceptable offering to the Father of my spirit. Honor, praise and glory be to God the giver of all good; my resolution and my labor have been crowned with success. I feel conscious that it has been the purest and the happiest year of my life. No external changes, crosses trials or difficulties have for a moment disturbed the equanimity of my spirit, or marred the

quiet reign of the Kingdom of peace within me. No flesh has stained or allured me, nor have any filthy fleshly thoughts or desires defiled my spirit, or been harbored in my mind. "Blest are the pure in heart for they shall see God." And thanks honor & praise to God who through the Gospel hath given me this victory. Watch O my soul! Let no one take thy crown. The follows in short summary is given at the end of the next year.

The year 1860 is gone! And so far as the writer is concerned, there have been no material changes. He has pursued the even tenor of his way with nothing to mar his peace. The Society has in the main been prosperous; the principle drawback being the death of our Lord and much beloved Elder Brother Hyrum Young, who deceased March 2.

And at the end of 1861 the following
My Spiritual State. For this I have infinite cause of thanks to God the only upholder and Savior of the Righteous who has enabled me to make the year, perhaps the purest of my life. And yet there is abundant room for increase, and I shall begin the incoming year with new zeal & fresh courage, & strive for greater depths of the true christian spirit and life.

May 8th 1862. This is the 65th anaversary of my birth and life, as one among a degenerate & selfish race (of beings) and on a retrospect of my whole life, I come to the following conclusion: That, notwithstanding the very general — almost universal — practise of my fellow beings of each charging others with injuring him, and making him unhappy, my own experience is that all the essential and lasting injury which I have suffered

in my whole life, I have inflicted on myself!

All the little acts of injustice, of robbery & of defamation that others have done me, are passed away, and have left no scar or stain on my conscience; nor does the recollection of them cause one blush or sense of shame. But the stains spots and deep scars of sin, produced by my own voluntary indulgence of my earthly sensual nature, are not so easily erazed from the memory; nor can they bear present reflection without inflicting a present injury — shame and a sense of defilement.

No man will ever have an adequate sense of the deep injury he is inflicting on himself by sin, till he becomes earnestly engaged in seeking the regeneration of his nature, striving for purity of heart, and to become a New Creature.

And at the end of the year (1862) I wrote the following in my Summary.

My Spiritual State. This is such as to excite

my deepest gratitude to the Infinite Fountain of all the good my soul enjoys. I have been blest with a successful travel, and protection from evil Through the year. I have, notwithstanding my bodily weakness, been enabled to do considerable temporal good with my hands, and to conduct the share of temporal business committed to me, with success. And if we are not entirely out of debt, we are ready to pay every dollar we owe.

I have one point to strive for in the coming year. To do what I do with a more cheerful and kindlier spirit. It is not how much we do, but with how much Love we do it that makes our work effectual to our own happiness and that of others

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